

The KEY

O F

Sacred Scripture,

And, Leading to it.

F I R S T,

An Answer to some Objections given to the
Author, by a Person of great Learning and Piety :

Wherein

Many Mistakes, by which most Professors
wound themselves, and strengthen the Hands of the
Church's Adversaries, are clearly discovered. And
the more invincible Weapons of Truth inviolable
(tending effectually to refel Errors, and reform Man-
ners) are tendred to them.

By THO. HARBY.

De dubio exploratum verum, est maximè verum.

LONDON, Printed for the Author, 1679.





THE
EPISTLE
DEDICATORY.

*To the King's most Excellent Majesty ; And the
Right Honourable the Lords Spiritual and Tem-
poral, and Commons in Parliament.*



Happy were this Age, were its Principles of
supposed Truth sound, and Practice ac-
cording : But both (if considered by a
seeing Eye) may seem more irreparable
than heretofore they have been. No
City-consuming Fires, no sweeping-
Plague lays waste our Dwellings ; no Civil War hath
vext of late the Land. These Mercies much exceed
our Merits ; but the Causes of all these Calamities, and
far greater (Gross Errors and Mistakes in Opinions and
Practice, with wicked Contrivances of dreadful peril
to Princes and to the Church) still remain in a fuller
Conflux than in former Times. Good *H Ezekiel* had re-
course to God, and spread before him the Letter that
expressed the Church's, seeming unexpressible, Sorrows

The Epistle Dedicatory.

and Snares of Death. So I shall spread a List of no less perilous Evils before your Sacred Majesty, and this Honourable Senate (God's Substitutes), that so this Nation may timely foresee and shun them; And (to that end) I count it my indispensable Duty to God, to his Majesty, and You, to tender this Treatise to you, because it may much concern your Safeties, especially in this juncture of Time. My humble Design therein is (by God's help, and your assistance) to remove those many and most dangerous Opinions that hinder the Agreement of all Church-Societies, Sects and Nations. So God may come (not to smite the Earth with a Curse, as he lately seemed to be about to do, but) with healing in his Wings: So the subtil Contrivances of secret Enemies may be turned into Amity, and Death be disarmed: For, mistaken wild Gourds were called Death, because their Effects were like those of the Waters into which the Star fell, whereby they became bitter and deadly; but Mistakes in Opinions and Manners are much more, in Men and to the Church, the poisoned Arrows of Death, which cannot be drawn forth, nor possibly removed, but by the *Dictamnum* of Truth made manifest: All other means, without this, may seem invalid; nor will the most vigilant care avail much, till this Work be first done or well begun. Difficult it must be, and not without danger, for the most powerful Efficient to work with much success, where the Subject (the People almost generally) remains incapable through many mistakes. Howbeit, as the Ark had no stay till the Waters abated, and it rested on *Ariarat*; So the Church, and the Nations of this World, can never find footing of any firm stability, till these floods of false Opinions (that dash upon the Church.

The Epistle Dedicatory.

Church and States with Storms and Tempest) decrease, or be dried up. As oft therefore as the best Founders build upon no better Foundations in Men; so oft must their Fabrick fall, and they, as oft renew their labour without effectual success; For, Effects (their Causes continuing) must continue. That this most needful Work, of highest concern to You and to all Men, may succeed in your Majesties hand, and in the hands of this Honourable House (that you and they may be the Master-Builders of lasting Peace and Prosperity to this and all Nations) is the incessant Prayer of

This Honourable Senate's most

observant and humble Servant,

T.H.O. HARBY.

The

The Contents of this Treatise (which shew
the Design of it) are,

First, *A Progress.*

Secondly, *A Digress.*

Thirdly, *A Regress.*

THe *Progress* is a brief Proceeding, in Answer to
some Objections so far, that they may all appear
to the Reader to be fully refell'd.

The *Digress* is to shew (and that's the principal De-
sign of this Treatise) where the Matter of sundry
Texts and Chapters (with useful Animadversions upon
them) begins, where it ends, and what they hold
forth.

The *Regress* is a further proceeding to answer the
foresaid Objections, till they be more perfectly and ful-
ly refell'd.

READER,

READER,



Received a Paper by the hand of a Person of great Worth, but not composed (as he saith) by him, but by some other, whose Name (which seems a note of no fair dealing) is not subscribed. The ground of the writing of it was this; I maintain, (in my Treatise Intituled, What is Truth?) That the Texts in the 17th and 18th Chapters of the Apocalyps, hold forth Rome literal, not only as Pagan or Heterodox, but likewise as Christian and Orthodox, but fallen from her first Obedience; And not Rome Papal properly, nor otherwise, than as Primitive Literal Rome (fallen as aforesaid) shadowed forth the Papal grand Apostacy, which is the Opinion of some of the best Protestant Writers: And by their Authority, Reason, and chiefly from Scripture, I have, I suppose, sufficiently proved the Truth of this Assertion. Howbeit, many Doctors and Divines of Note, take no notice of their own perilous Deceptions, in mistaking (a thing almost incredible) two whole Chapters together; and have not spared to charge me (because I therein dissent from them) with dangerous Error, to my very great damage, and no less danger to the Protestant Religion. Nor have I them to deal with, but the Learned Dr. Fulk, Jewel, Whitgift, Pareus, Mede, and many thousands more, are consentient in the same Opinion with my Opponent. I must humbly confess, I am inferior to many of them; therefore my task, and the difficulty to do it, must be the greater; But I must (as a Duty indispensable) endeavour

To the Reader.

deavour to refel these Magnatum Errores, Errors of great Writers, most dangerous to the Church, by turning (in very many places of it) even the Scripture it self into a contrary sence. Nor need I wish I had the Conscriptions of all Writers that defend what my Opponent maintains; for, I suppose, I have that already, or what is equivalent to it, in these Objections, which contain (so far as I find) more, and some of them more seeming substantial Arguments, than I ever found in all Writers that defend my Opponents Opinions; therefore all their Arguments, in the refutation of his, must be refell'd. But my Opponent comes (as in the Arguments of the Gibeonites) disguised, with many gross Absurdities, as if he were some Man of mean Abilities; which makes me think that some able Divines (joining with that Person of great Learning that gave me this Paper) might give him his strongest Arguments, and leave the ordering of some of them to him. That he should conceal his Name, thereby to falsify the Scriptures, and affirm anything without controul, is unjust in my account. And the Reader might count it a Crime in me, to conceal that Person of eminence and worth (Mr. Joseph Caryl) that gave me this Paper, who (satisfied with these Answers before he died) did it, no doubt, to promote the Truth, and make it appear. Mr. Caryl therefore (whom I knew, and from whose hand I had this Paper) must stand instead here of my other unknown Opponent. I shall not detain my Reader with a long Answer to his Objections, but only make my Answers be a brief Introduction to a general Refutation of the most dangerous Errors and Mistakes in all Sects, Saints, and sorts of Professors, that would actuate them into inevitable (at least temporal) Perdition, if God in great mercy (by removing them) prevent it not. My Opponent's Preface follows. Reader, farewell.

Thy true Friend, T.H.

conversion and reconciliation of all Sects and Nations; nor

THE
PROGRESSES.

OPONENT.

I N several places of the Book, which Mr. *Thomas Hayly* is writing, of the Exposition of several parts of the *Revelation*; he affirms, that what is treated of in the 17th and 18th Chapters, respects only *Rome Pagan and Imperial*; and not *Rome Papal and Antichristian*. Now, in answer thereto, I shall offer a few particulars to consideration; which, I suppose, will make it appear, that what is treated of in the 17th and 18th Chapters, hath respect to, and is intended only, by the Holy Ghost, of *Rome Papal and Antichristian*, and not of *Rome Pagan and Imperial*.

DEFENDENT.

Thus my unknown Opponent, in the first place misrepresents the intent of my Treatise, by giving a false Title to it: For my Book bears no such Title, as an Exposition of several parts of the *Revelation*, but is entituled, *What is Truth*. And my design in it is, to shew what Truth is in Doctrine and Manners, and to remove those manifold dangerous mistakes in all Sects and Church-Societies, that (until they be removed) irresistibly withstand the true Peace,

conviction and reconciliation of all Sects and Nations; nor
~~do I intend to do so by these Texts in the Revelation only,~~
 ly; but from many Texts in the whole Scripture, and from
 Fathers, Modern Writers, and by Reason, perhaps, fully
 confirming the Truth of my Assertions from those Texts in
 the 17th and 18th Chapters. But to my Opponent's chief
 Charge in his Preface, (Answer, That he ought not to im-
 pute to me the gross Errors of his own inadvertency; for, I
 affirm not in my Book, (as he affirms I do) that what is
 treated of in the 17th and 18th Chapters, respects only
 Rome-Pagan and Imperial; but I expressly apply some of
 those Texts to Heathen Rome under her sixth Head, and
 the rest to Rome partly Heathen, partly Heretodox, and
 partly Christian and Orthodox, but Apostate in practice,
 chiefly under her eighth Head, as the Reader may see in
 the 44th, and several other Pages thereof. But,

Secondly, My Opponent himself (in his eleventh Ob-
 jection) spoils his whole Preface aforesaid, and overthrows
 the validity of all his Objections, by affirming expressly what
 I assert: his words are these, *Now the Roman Monarchy (as
 it was Rome Pagan) was ascended, and had continued long
 before the time wherein John saw this Vision, and five of the
 seven Heads of that Monarchy were fallen, Object. 11.*

DEPENDENT.

And what clearer evidence can my Opponent give against
 himself, and for the Truth, and for me, than this his own
 express Confession? *Answer, The Controversy is perfectly
 and fully ended by my Opponent's free acknowledgment:*
*For, he, in the very front of what he writes (his Preface
 aforesaid) undertakes (and that's his whole Design in all
 these Objections) to make it appear, (that what is treated of*

in the 17th and 18th Chapters, is intended by the Holy Ghost of *Rome* Papal only; And yet he (contradicting himself in this eleventh Objection) saith expressely, *That five of the seven Heads of the Roman Monarchy (as it was Rome Pagan) were fallen.* Of which seven Heads we find no mention at all in any part of the whole Scripture, but only in the 12th and 17th Chapters: Therefore the Texts in the 17th and 18th Chapters, hold forth (contrary to what my Opponent affirms, and, in all his Objections, undertakes to maintain) the Roman Monarchy under its seven Heads, as also my Opponent himself (grossly forgetting himself) fully grants in his said eleventh Objection; And (having granted that) hath granted all and yeelded up the entire state of the whole Matter. I should make, by right, no further reply at all to any of my Opponent's Objections; For, *Pugna suum finem, cum jacet hostis, habet.* All my work with my Opponent is done, for me, by him: For, the Objections (being fully answered from his own Confession, and from Scripture exactly concurring therewith, and with my Assertion) put a final period to all further dispute: But because that Person of great Worth that gave me this Paper, enjoin'd me to make Replies to each Objection, (for some of them seem far more substantial, and deserve an Answer) and because the prosecuting of them to a full refutation, may be a great blessing to all Ages and Nations, I shall make some answer to each. And therefore,

Thirdly, We find, in his tenth Objection, a second contradiction more absurd than the former; *The seventh Head (says he) was Papal Rome: His words are these, Now Papal Rome was the seventh Head, and he is the eighth;* and, to prove it, falsely quotes *Rev. 17. 11.*

Here my Opponent will needs shew himself to be some self-contradicting *Enripus* of contrary Winds and Tides;

for he, in his Preface, pretends to make it appear, That what is treated of in the 17th and 18th Chapters, hath respect to, and is intended only, by the Holy Ghost, of Papal Rome; then he, in his eleventh Objection, contradicts all that, and saith, *Now the Roman Monarchy, as it was Rome Pagan, was ascended and had continued long, and five of the seven Heads of that Monarchy were fallen*; where he makes those seven Heads (all Papal in his Preface) all Pagan. And then

He, in his tenth Objection, contradicts all in his Preface, and all his own gain-sayings of it in his eleventh Objection, and saith, *Now the seventh Head was Papal Rome*. Papists may well grow proud, and persist impenitent to the Death, when they see Protestants of Note no better armed to oppose them: But such self-contradicting Absurdities as these, are common with those that list to be contentious; I therefore less blame my Opponent, and come to see, what further stuff he offers to the Reader.

Papal Rome (says he) was the seventh Head, and he is the eighth, Rev. 17. 11. Where note;

First, That my Opponent falsifies the Scripture; *The seventh Head (says he) is the eighth*, and quotes the Text above-said for it. This is Scripture of my Opponent's own making, for there is not one word in that Text to any such purpose; to wit, *That he (the seventh Head) is the eighth*; But the Texts say expressly, *That the Beast that was, and is not, vers. 11. and shall ascend and go into Perdition, vers. 8. even he is the eighth*; in which words, not one word is found (as my Opponent asserts and pretends to find) that the seventh Head is the eighth. Thus my Opponent casts Blasphemy upon the Sacred Scripture, makes it hold forth shameful Absurdities, and contradict it self.

Nor is this my Opponent's (by him immediately contradicted,

dicted, and yet owned) Opinion only, (that the seventh Head was Papal Rome's power secular) but it's the shameful and unparallel'd Absurdity of most Apocalyptick Writers, and of many Men of great Abilities: We shall therefore (less minding my Opponent's sayings and unsayings) make reply to this common mistake of confident Writers.

Five are fallen, and one is; These six (as all Writers, my Opponent not excepted, confess) were the Heads of Heathen Rome: We have now six to one odds to evince the Reader, that the seventh Head also (was not Rome Papal, but) appertained to Rome Literal, when partly Heathen, partly Christian, but Hetrodox, and partly Orthodox, but beginning to apostate in practice. But how shall we fully prove it? We need not go far from the Text to prove it; *And I saw a Woman (says John) sit upon a scarlet-coloured Beast, having seven Heads, &c. Ch. 17. 3.*

[*Having seven*] That is, *habens, tenens septem*, owning, possessing seven; Therefore, that Scarlet-Beast (the Roman Red Dragon, Chap. 12. 3.) had (owned, possessed) all the seven; They were his Heads, and belonged to none besides; and therefore, his seventh Head (was not Rome Papals Power secular, but) was the seventh Head of Heathen Rome's Scarlet Beast, because he had not only six, but *he had (owned) seven Heads*, saith the Text; and his eighth (his dying, scarce perfect, last Head, and therefore sometimes not numbred with the seven) was also the Head of the same first Dragon, or Scarlet Beast, because *he was of the seven*, Chap. 17. 11. That is, He was an eighth, successive, sick power of the same politick Body, who (both together) went into Perdition (expired together for ever) about the year 412. Chap. 17. 8, 11.

There was a Man of great Stature, that had, on each hand,

hand, six Fingers, and six Toes on each foot, 2 Sam. 11. 26. But how shall we prove it, that he had six Fingers on each hand, and six Toes on each foot? And what need is there of any such enquiry? The Text it self says expressly, that he had six, and that's proof enough. So the Roman Red Dragon, in the 12th Chapter, or the Scarlet-coloured Beast in the 17th Chapter, had seven Heads, and also an eighth, which was of the seven: But how shall we fully prove it? And what need is there of any such Question? The Texts say expressly, that he had seven, and an eighth also; *And I saw a Scarlet-coloured Beast having seven Heads*, Chap. 12. 3. Chap. 17. 3. and an eighth also, *vers. 11.* and that's proof enough, proof express from Sacred Scripture, there needs no more. All my Opponent's Objections are therefore, the third time, perfectly and fully refell'd, and the undeniable refutation of all Writers, consentient with him, made perfectly concludent: For no Man living, that is sober, can pretend to expect any further or fuller proof from Scripture, than the express words of Texts, where they are literally intended. Therefore neither could that Scarlet Beasts six Heads, nor his seventh, be (as my Opponent says and unsays, he and they were) the secular Representatives of Papal Rome. Why then do so exceeding many great Writers thus gainsay the Truth in Scripture so undeniably manifest? Here's their misery, and the mistake of all Apocalyptic Expositors (I can scarce exclude any, except Papists, whom it concerns not) that they seek not the seven Heads of the Papal Power secular, under the seven Trumpets, and seven Vials, where only they may be found: But they seek that successive Heptarchy, and its seven Heads, among the eight Heads of the Scarlet Beast, where they can never be found, because that Scarlet Beast of Literal Rome, with his eight Heads, perished for ever before that Papal Representative,

or

or any of his seven Heads could possibly exist, 2 *Thess.* 2. 6, 7. For it was impossible that the Papacy should arise up in Power, till Imperial Rome (that letted her rising) was removed: Her final Removal began about 407, in an *Earthquake* (a dashing of Nations) after the opening of the seventh Seal, and about the time when the first of the seven Trumpets (which respect the Papacy) began to sound, *Rev.* 8. 7. I have also given, in my first Treatise, the Historical Series of the performances of these Prophecies, perhaps conform to the true intent of their Predictions: Wherefore (if we may believe Sacred Writ, or the Records of Gospel-Witnesses, and its proud Professors, minding nothing, will not still persist to add to, or diminish from the words of the Book of this Prophecy to their own damnation) there's Proof enough (Scripture-proof, abundant) to make it fully concludent, that the Texts in the 17th and 18th Chapters, hold forth Pagan Imperial, and also Christian Rome Apostate in Manners, as my first Treatise shews at large, and that they do not respect Papal Rome solely and alone (as my Opponent seeks to prove, and disproves it himself) nor Papal Rome at all, otherwise than as Rome Literal (chiefly under her eighth Head) held forth (as a figure of it) the Papal grand Apostacy. We now return to my Opponent.

OPPONENT

Object. 1. If we consider the whole Scope and Intendment of this Vision, which begins at the fifteenth Chapter, and is continued in the 16th, 17th, and 18th Chapters, all which have respect to the state of Papal Rome, &c.

DEFEND

DEFENDENT.

That the Visions of the Vials begin in the fifteenth Chapter, and that they respect the State of Papal Rome, I deny not: That the full account of their being poured forth, is begun and ended in the 16th Chapter, and not continued in the 17th and 18th Chapters (as my Opponent says they are) I affirm: For, we find the 7th and last Vial poured out in the 17th Verse of the 16th Chapter, and the first poured forth in the second Verse of the same Chapter: But that Text in the 17th Verse (concurring with the same Record upon Oath by the Living God, in Chap. 10. 6, 7.) saith expressly, *It is done*, Chap. 16. 17. And, What was done? The Vision of the seven Vials, and of the State of Papal Rome under them, was done or ended in the 16th Chapter, and therefore is not continued (as my Opponent says it is) in the 17th and 18th Chapters; *It is done* (saith the Text) Chap. 16. 17. These two Texts (that in the 16th Chapter, and this in the 17th) assert the same thing done at the same time: For, that Prophetical Record upon Oath by the Living God in the 10th Chapter, was to be performed after the end of the first six Trumpets, and about the beginning of the seventh, when the Witnesses should finish, or be about to finish, the 1260 Years of their Sackcloth-Prophecie: And this Text in this 16th Chapter, corresponds exactly therewith, witnessing that the same thing should be performed at the same time; to wit, After the first six Vials, and at the beginning of the seventh, so exactly congruous are the seven Trumpets, and seven Vials, in what they hold forth: *There shall be no longer time* (no longer time of the Papal grand Apostacy standing firm, or without any effectual stroke tending to its discontinuance, Chap. 10. 6.) *It is done*

done (saith the Text expressly) Chap. 16. 17. And thus my Opponent's first Objection (and in that all the rest) falls to dust with one stroke from the very words of the Text (besides those upon Oath by the Living God, in the 10th Chapter) expressly gainsaying it.

Nor is my Opponent herein faulty alone; but all Writers and Teachers, consentient with him, must be (like him) at a loss in mistaking the Matter of sundry Texts and Chapters, not knowing where it begins, nor where it ends, nor what they hold forth. Nor are such mistakes peculiar to him or them alone, but incident (as an Epidemick Disease) almost to all Writers: For, the most able and Orthodox (I can except very few) are not free from many mistakes, that work settled habits of Error against Truth and Reason: My Progress therefore (till such false Foundations be first removed) may give great offence to such, and satisfy few; For, so many misapprehensions work (as it were) an universal incapability, and, where the Subject is incapable, the Agent cannot operate: I am driven therefore here, by urgent constraint and unavoidably (as the Reader may plainly perceive) to a brief Digress, that I may remove those mistakes that obstruct them in reading, and my success in writing; for, otherwise they must needs read both the Scriptures and those Books that best unfold them, with little profit, if they are not first well informed where the Matter in the Texts and Chapters begins, where it ends, and what they hold forth. These *Remoras* therefore must be first removed: Such an Intendment (provided it be effectual) do all future Ages call for, and the present claims to reſel Errors, to reform Manners, to heal the Church's almost deadly wounds made wide (besides no few failings of her own) by the perverse ignorance of sundry subdivisions; and to procure the Peace, Conversion, and Revivification of all Sects and Nations..

Something hath often been pretended, but not effectually
 and in earnest intended to these ends: I shall therefore (with
 humble Submission to the Judgments of Men more able)
 endeavour (as a duty indispensable to God and to his
 Church) to shew briefly what sundry Texts and Chapters
 (not only in the Scriptures counted plain, but) in the Pro-
 phets, and in this compendium of Prophecies (the *Apocalypse*)
 hold forth, and where the Matter in them begins, and where
 it ends: I promised to explain more fully, some Texts han-
 dled in my first Treatise, and it falls in most fit here to per-
 form my Promise: Not let any grudge at this brief Digress;
 for it may, perhaps, prove (not only useful, but) needful
 for all that read the Scriptures, (both the Prophetical, and
 those called plain) and for all that shall hereafter Preach
 or Write upon either. Howbeit, Such as before they read
 it, had rather omit it, may pass it by (though with much
 less profit to themselves) and proceed where I return to
 prosecute my Answers to these Objections.

THE
 Texts and Chapters being where it ends, and where it holds
 forth, and the Matter in them, which I have in the
 first part of this Book, shall be handled in the second part
 of this Book, which I have in the third part of this Book.
 The first part of this Book, which I have in the second
 part of this Book, shall be handled in the third part of
 this Book, which I have in the fourth part of this Book.
 The second part of this Book, which I have in the third
 part of this Book, shall be handled in the fourth part of
 this Book, which I have in the fifth part of this Book.
 The third part of this Book, which I have in the fourth
 part of this Book, shall be handled in the fifth part of
 this Book, which I have in the sixth part of this Book.
 The fourth part of this Book, which I have in the fifth
 part of this Book, shall be handled in the sixth part of
 this Book, which I have in the seventh part of this Book.
 The fifth part of this Book, which I have in the sixth
 part of this Book, shall be handled in the seventh part of
 this Book, which I have in the eighth part of this Book.
 The sixth part of this Book, which I have in the seventh
 part of this Book, shall be handled in the eighth part of
 this Book, which I have in the ninth part of this Book.
 The seventh part of this Book, which I have in the eighth
 part of this Book, shall be handled in the ninth part of
 this Book, which I have in the tenth part of this Book.

without first before the Throne of God, and how this State

have done) deceive and be deceived; and sin and Death

shall not have dominion they had.

THE

But those deceits of the serpent (whereby he beguiles, as

be hid in the evening, which he did to him)

with speed to (bring forth) his seed, and his seed is the

MAN (made last) was the most perfect Creature

God made on Earth; So this last Book of Holy

Writ. (the *Apocalypse*) is (sacra scriptura & culmen

Scripturae) the consummate perfection of all the Scripture,

and an Abstract of it: 'Tis true, it's most despised by Idots

and Hypocrites, and that's the praise of it: But, as all the

Tribes of Israel had Jerusalem and the Temple as their Me-

tropolis and Center, so all the Scriptures concenter in this

last Book, and are perfected and explained by it. Would

any know what God hath declared to his Servants the Prophets?

Here he may find it, and find the supreme end and intent of

it, in order to God's Glory, and the ineffable good of Men,

Rev. 10. 7. *Is, or hath any Book of Sacred Scripture been sealed with*

seven Seals? Here we may find the truth of it asserted, and

how its Seals were and may be opened, Chap. 5th, 6th, to

Chap. 10. 2, 8, 9, 10. The Church (till this Work be well

began) must needs wander in the Wilderness and find no

way forth; For, this Book being sealed, was the cause of

her Ingress; and it (being opened) must be the only means,

under God, of her Egress, or coming out of it.

The Serpent brought Sin and Death upon all Men by

beguiling Eve: That Cause and those Effects are since

grown into an excess of greatness; but we find in this last

Book, an *undissembled Company that shall be without guile, and*

without

without fault before the Throne of God, and how that State may be attained, Chap. 14. 4. 5.

Without Guile : That is, Men shall not (as they do and have done) deceive and be deceived ; and Sin and Death shall not have dominion as now and heretofore they had. That those deceits of the Serpent (whereby he beguiles, as he did from the beginning, the whole World to bring it with speed to Perdition) may (by being made manifest) mis of their end and his aim, is the Subject principally intended in this Digress.

It's the Opinion of some Professors, that what is contained in this last Book of Holy Writ, concerns *Asia* only without further extent, because it's written to the seven Churches of *Asia* ; and *Babylon* (therein mentioned) was, and *Euphrates* (therein also exprest) is, in *Asia*.

I Answer, *Sodom* and *Egypt* are also therein mentioned ; and *Sodom* is not in being, and *Egypt* is in *Africa* : But *Sodom* and *Egypt* in Chap. 11. 8. are *spiritually* so called, saith that Text expressly : That is, they are such in substance as *Sodom* and *Egypt* were in a figure.

Babylon, now in being, is not that City formerly so called, but another, built in another place ; but the first of that name is not now, nor was (that we find) in being when *John* wrote : This City therefore, so called in these Texts, is also not that literal City, but is expressly called *Mysticall*, Chap. 17. 5. And so *Euphrates* (on which this Spiritual City likewise stands, and is supported by it) is to be understood Spiritually also ; that is, *Euphrates* was (to prototype *Babylon*, or the first forerunner of her Antitypes), the many Waters of that literal River, which denoted, in the last City, and last but one, of that metaphorical name, (*Rome* literal, and *Rome* Papal, both called *Babylon*) Peoples, and Multitudes, and Nations, and Tongues, Ch. 17. 1, 15, Ch. 18. 2.

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We find, in *Chap. 17. 3.* *Mystery Babylon the Great, &c.* There revolted *Rome Imperial* (ruling ten Nations) is intended, and her River (her *Euphrates*) is held forth in the same Chapter, *vers. 15.*

And great *Babylon* came in remembrance before God, *Chap. 16. 19.* There *Papal Rome* (containing ten Nations) is intended, *Chap. 13. 1.* and her River (her *Euphrates*) is held forth in *Chap. 9. 14. Chap. 11. 9. Chap. 16. 12.* So then, not that literal City in *Asia*, called *Babylon*, but two spiritual Cities so called (*Rome Imperial and Papal Rome*) are intended in these Texts. Here, almost all Protestant Writers mistake, and their mistake brings a multitude more with it; for, they take that City, called *Babylon* in the 17th and 18th Chapters, to be one and the same City with this in *Chap. 14. 8. Chap. 16. 19.* whereby they run quite contrary to the intent of the Texts, and subvert the sense of at least two whole Chapters. I need not, I suppose, proceed further upon this Subject to prove, that this last Book of Holy Writ, (wherein mention is sometimes made of the whole World, *Chap. 16. 14, &c.*) was not intended to the seven Churches of *Asia* only; I therefore desist from further enlargement upon the first three Chapters (whose Prophecies had respect chiefly to the seven Churches of *Asia*, and were long since fulfilled) and come to the fourth Chapter.

C H A P. IV.

THIS Chapter holds forth an Historical Description of the Primitive Church, chiefly, in the Apostle's Times: That Church (as here described) was a transient adumbration, or figure of the Gospel-Church revived and returned (after the 1260 years of the last grand Apostacy) out of the

the Wilderness; For we find, in this Chapter, a Throne, and a Sea of Glass like unto Crystal, before it, *vers. 6.* That Throne and Sea of Glass was the Primitive Church; And we find her returned-Antitype (the Church in future) set forth by a Sea of Glass mingled with Fire, *Chap. 15. 2.* That is, the Primitive Saints and Professors were a knowing and discerning People; and so shall their Antitype (the Gospel Church convinced and returned) be much more for ever: For, the Primitive Church soon (in about 400 years) passed away and fled into the Wilderness (into secret subterfuges of obscure latency) for 1260 years, *Chap. 12. 6. 14.* But the Gospel returned Church (by her prefigured) shall not pass away, *Isa. 65. 17. Chap. 66. 22. Pet. 3. 13. Rev. 21. 1. to the end; Ch. 22. 5.*

That Throne, in this fourth Chapter, was the Superintendents of the Primitive Church, whereon God sat supreme; And the Sea of Glass before it was that Church; So, by the Sea of Glass in the 15th Chapter, is meant the Church in future times; and those Victors born up by it, and standing upon it, shall be (under God) the Supervisors over it.

C H A P. V.

THE Prophetick Visions in this Chapter, that are most obvious to my Observation, are two. The first is, The Book sealed with seven Seals, in the hand of him that sat upon the Throne, *vers. 1.*

The second is a Lamb, as it had been slain (the Lion of the Tribe of Judah) that prevailed to open the Book, and to loose the Seals thereof; and took the Book out of the right hand of him that sat upon the Throne, *vers. 5. 6. 7.* We must here enquire (in the first place) what this Book was, or is.

Secondly,

Secondly, *How it was sealed with several Seals, so that no Man could open them; nor read it; nor take thereof verse 3.*

Thirdly, *How long it was to be.*

Fourthly, *What the causes of its being sealed were, and are.* And first,

What is this Book? I answer, It must be the whole Scripture, or else (which is little less) an abstract of it. If an abstract, then it must be this last Book of holy Writ, for that's the abridgment of all the Scripture, and explains or elucidates the whole; if that be sealed, it renders thereby the rest much more dark. For if any part of the Body (the Head especially) be wounded, all the Body must needs sympathize therewith and partake thereof; So, if any part of abstract of Holy Writ (this part especially) be sealed, it cannot be but that the whole Scripture must be thereby greatly obscured and very much sealed; and that undeniably denotes that most dangerous, and ('tis most like) general mistake in Men, Sects and Saints, that calls for all possible and speedy care to remove it. For all Saints, Sects and Professors, do not, in the least, dream (that I observe) of any such thing, as a Book, or any abridgment of Holy Writ being sealed, especially in such manner as aforesaid. The opening therefore of the Seals thereof, must be the greatest and most needful Mercy that hath come to Men in many Ages.

* Many Expositors say, This sealed Book, is *the Book of things concerning the Church till Christ's second coming.* But, the things of this Book concern, not the Church only, but all Nations, and not only until the time of Christ's second coming, but in all after-times. *Rev. x. 1. 1. 1. Chap. 9. 1. 1.* They therefore might perhaps have said better, That it is the Book of the Presages of Events, that should respect the Church and all Nations for above fifteen hundred ninety and

and Tereus Vespasian beginning about the Year 70, when *Flavine Vespasian* began to Reign; And of things that should concern the Church and Nations, after those 1597 years aforesaid, before the coming of the Antitype.

*Sup.
Cret.*

* Pool saith, It is the Book of the Old and New Testament; especially as it concerns the Mysteries of Christ: What Mysteries of Christ he means, he does not distinctly declare, therefore I pass by this account of this Book. But, says he, the Scriptures are all to be understood by the

That we may more certainly know what Book this is, and how long it was to continue sealed, we must search what God declared to his Prophets concerning the Antitype Mystery of God, and the Mystery of Iniquity then opposite thereunto in the time of the last grand Apostacy, and their Prophetick Figures and Fore-runners in the Primitive Times; For, this is the Book of what God declared to his Servants the Prophets, concerning the two first, and those two last, Rev. 6. to Chap. 8. 7. Chap. 10. 6. 7. And first, This Book began to be sealed in the Primitive Times about the Year 70, when *Flavine Vespasian* began to Reign, the Jews to be rejected, and *Jerusalem* to be destroyed: It continued sealed from that time to 407, when the Primitive Church fled into the Wilderness, and the Orthodox (but Apostate) Empire departed, or began to pass away: Then the Papal grand Apostacy succeeded, and the Book became doubly sealed.

This Book therefore (beginning to be sealed in the Year 70) contains the Presages of the state of the Primitive Church, and of the Bloody proceedings of her proper Antichrist, or Mystery of Iniquity, from that time to 407, when she fled as aforesaid: Then the Antitype Mystery of Iniquity, or Papal grand Apostacy, invaded the Christian World for 1260 Years, before any effectual means of its dis-

discontinuance was made manifest: And this last grand Mystery of Iniquity with its effects, and the time of its continuance, and the deplored state of the Wilderness-Church under it, is also much more the Matter of this sealed Book, *which God declared to his Servants the Prophets.* But,

How does it plainly appear, That the Mystery of God, and the Mystery of Iniquity, in the time of the Primitive Defection, and in the time of the Papal Apostacy, with what the one did and the other suffered, is that in this sealed Book, *which God declared to his Servants the Prophets?*

I answer, (though more fully afterwards) That we must mind what the chief Matter in the Mystery of Iniquity was, and what its Prefigurations were; For, the Mystery of God was passive under them, whiles they were in Power, and therefore, in that time, did not, or not much, appear.

The chief Matter, or Substance prefigured, was the Secular Power of the Papacy; it was shadowed forth by its first Figures, and its immediate fore-runner: And first,

There were many first figures of the Matter of this sealed Book; I shall here briefly instance but in one, which is that of the four Beasts in *Daniel* the 7th. By which four, by what they did, and by the state of the Church under them, God did declare to *Daniel* the Prophet his Servant, what the Matter of this sealed Book should be in the Primitive Times, and in the time of the Papal grand Apostacy. And,

Secondly, God declared to his Servant *John* (the Evangelical Prophet) by four Beasts also, by their bloody Practices in the Primitive Times, and the Churches Persecutions by them, what the matter of this sealed Book should

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being declared before the meaning of the Prophecies of the

be in the time of the Papal grand Apostacy, *Rev. 6.* to the end of the Chapter. And

Thirdly, God declared to his Servant *John* (by the express signatures of those four Beasts in *Daniel*, set upon the secular Beast Papal, and by the unparalleled evil practices of that Beast) what the Matter of this sealed Book was to be under the Papacy for 1260 Years, *Rev. 13. 2, 3, 4, 5.* to the 9th verse.

Those four Beasts in *Daniel* succeeded each worse, and less Noble than his Predecessor.

Those four Beasts in *Rev. 6.* succeeded also one worse than another. And

Those four Signatures upon the secular Beast Papal, were the Marks of the four Beasts in *Daniel*, that succeeded each worse than other, which also undeniably denotes, that Papal Beast to be the fifth Monarch, and the Papacy to be the fifth Monarchy. I might give many other Instances, but this in this place is sufficient, and clearly demonstrateth, That this sealed Book, in its Antitype, or Substance prefigured, is the Book of what God hath declared to his Servants the Prophets, concerning the finishing of the Mystery of God, and the suppressing and final subverting of the Mystery of Iniquity, and shews how both must be effected: But that this Book is so, and what the time of its continuing sealed is, is confirmed by Christ upon his Oath, *By the Living God,* Chap. 10. For,

When the first six Angels had sounded their six Trumpets for 1260 Years (which time runs parallel with the Witnesses Sackcloth Prophecie, *Chap. 11. 3.*) then we find the Angel of the Covenant, *(who took this Book sealed out of his right Hand, that sat upon the Throne, Chap. 5. 7.)* having it open in his Hand, *Chap. 10. 2.* And then he (having declared, before, the meaning of the Prophecies of the

the seven Seals in the Primitive Times, by shewing what their performance should be, and having shown their fulfilling also in the time of the Papacy, till about the end of the sixth Trumpet, shewing by this that finish for ever more, that there should be no longer time. But in the days of the seventh Angel, when he shall begin to sound, the Mystery of God shall be finished, as he hath declared to his Servants the Prophets, Chap. 10. 6. 7. And immediately thereupon we find this Book open in John's hand, Rev. 5. 2. 9. But what time was that which should be no longer? I answer, it was the same 1260 Years, after said of this Book, being sealed after the Primitive Times; to wit, The time of the last grand Apostacy prevailing, of the Mystery of Iniquity being masked, of the Mystery of God (his Church) being trodden under foot by the Gentiles, and not finished, not effectually reformed, not returned out of the Wilderness, not revived, as evidently appears from the Texts, aforesaid, from chap. 11. 1; from chap. 12. 6. 14. from chap. 17. 2. 11; from Ezek. 37. 21, 22. For, in said the seventh Seal opened in chap. 7. 1. The Prophecies under the Seal are held forth to the 7th verse of said Chapter, and their performances extend to the Year 407, when the Church fled for 1260 Years, and the Empire fell (began to fall) for ever. But we find no mention at all of this Book being opened when the seventh Seal was opened; not until 1260 Years after, when the first six Trumpets had sounded, the first six Vials were poured forth, and when the Witnesses had finished the 1260 years of their Sackcloth Prophecy, as we have proved sufficiently before in the Texts aforesaid. There shall be no longer time; There's the first part of Christ's Oath by the living God, or second part to the 13th verse. But in the days of the seventh Angel, when he shall begin to sound, the Mystery of God shall be finished; There's the second

part of Christ's Oath by the Living God. The first part terminates the time of this Book being sealed; or until it should begin to be opened; For we find it open in Christ's Hand immediately before he made this Oath, and open in John's hand immediately after he had made it. This first part of Christ's Oath terminates also the progress of the Apostacy of Antichrist, or until there should be some thing materially tending to its discontinuance, which might be (as will after appear) about the year 1666, or soon after.

The second part of Christ's Oath, states the beginning of the Antitype-Mystery of God to be finished, or till something should effectually tend to the finishing of it, which might appear at the same time aforesaid, or soon after. Thus Christ himself, upon his Oath by the Living God, fully confirms the *Terminus ad quem* of the Mystery of Iniquity, or the time when it should begin to fall; And likewise the *Terminus a quo* of the Mystery of God, or the time when it should begin to be finished; and therefore he must of necessity confirm also, by the same Oath, the duration of this Book being sealed, and state the time when it should begin to be opened. For it were absurd to think, and a thing impossible, that the Mystery of Iniquity can begin to fall, and the Mystery of God begin to be finished, till this Book (the only means; under God, to those ends) shall begin to be opened. For, All the powers of the Sword, and policies of Church and States, the wisest Counsellors, and most careful circumspection of Men and Saints (without that means to those ends) signifie nothing. Therefore, the time of all the three (of the first beginning to fall, of the second to be finished, and of the beginning of this Book to be opened) is fully confirmed (notwithstanding the infedulity of sleepy Inadvertists that mind no thing)

thing by the Testimony of Christ upon his Oath by the Living God. But

If this Book be the Book of *what God declared to his Servants the Prophets*, concerning the Mystery of God prefigured, and the means to the finishing of it, what then is meant by that (by the Prophets foretold) Mystery of God? How or where shall we find it, or know what it is?

I answer, This last Book of holy Writ holds forth that also, and further declares the time when it should begin to be finished; For, we find after 666, (Chapter 13, the last Verse, and in the first Verse of the 14th) these words, *Then I looked, and lo, a Lamb stood on Mount Sion, &c.* That Lamb upon Mount Sion, shall be this Antitype Mystery of God whom he declared to his Servants the Prophets: And who shall that Lamb, or so declared Mystery of God, be?

I answer, That Lamb shall be the Secular and Spiritual Representative of Christ Mystical (the Gospel Church) revived and returned out of the Wilderness, Chap. 11. 9, 11. Chap. 12. 6, 14. Ezek. 37. 24, 25. For, the first Adam was the Mystery of God in a Figure, who (when God had formed him, and breathed into him the breath of Life) became a Prophetick Adumbration of the second Adam (Christ Incarnate, dead and risen from Death) he was the Root of that first, and of this Antitype-Mystery of God in the Text: The first had, and this shall have their being and denominations from him. The first Man, or Mystery of God, was a Prophet: The second Man was the Patriarch of all Prophets; and both prophetically foretold (the first by his Sleep, the second by his Death and Resurrection) this Antitype-Mystery of God, who also lay dead, and shall be revived by the breath of Life from God entering into him, Chap. 11. 9, 11. Ezek. 37. 14. And this Prefigured Mystery of God (the chief end of Christ's coming and dying

in order to God's Glory) is the *Mystery of God* in the Text; whom God declared to his Servants the Prophets, and who is the principal subject of this sealed Book till he be finished, and after shall be (when the same Book shall be opened) for evermore. But

Secondly, If this Book be (as the Text fully imports) the Book of *what God declared to his Servants the Prophets*, then it might seem to be the whole Scripture; which also some of the best Expositors (not rightly distinguishing) say in effect, as I noted before: For, the *whole Scripture was given of God to his Servants the Prophets by Inspiration*, *2 Tim. 3. 16, 17*. All the Scripture therefore, might seem to be this sealed Book, if it be the Book of *What God declared to his Servants the Prophets*: which a Man may be the more apt to believe, because Men, Saints, and Sects, so live, and so know and do, as if there were no Scripture, or as if all the Scripture were indeed sealed: But, in order to the opening of the Seal of this Book, we must distinguish. For,

Some Scriptures are not sealed in some respects, and, in others, sealed.

Some are more, some less sealed. And In some respect, the whole Scripture may be said to be sealed. And first,

Some Scripture is not sealed in some respects, and, in other, sealed: For, the Historical part of Scripture (as Historical) is not sealed; But much of that that is Historical, is also Prophetical: And so it is, or may be sealed: For example; The History of the Creation (as it is Historical) is not sealed: But that History is also a Prophecy, and holds forth the last and supreme end of the Creation, or the Antitype thereof, which the Apostle calls, *a new Heaven, and a new Earth*, *2 Pet. 3. 13*. A Man that is

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not unlearn'd, may reade that God, *in the Beginning*, created *Heaven and Earth*, and the things therein; The History of them (as it is Historical) is not sealed; But, that History (as also Propheical) points forth *that promised new Heaven and new Earth*, and so it is or hath been sealed, *Isa. 65. 17. Chap. 66. 22. Ps. 3. 13. Rev. 21. 1, 5.*

So the History of the fall of the first Old World (as it is an History) is not sealed; But that History is also a Prophecy, and that World prefigured the fall of this present Old World: The History holds forth the Causes of the fall of the first World; and (as that History is also a Prophecy) so it foretells the same Sins in effect, should be the Causes of the fall of this second Old World: The Causes of the fall of the first were these in the History. The wickedness of Man was great in the Earth, and every imagination of the thoughts of his Heart was only evil continually. All Flesh had corrupted his way, and the Earth was filled with violence, so that God repented that he had made Man, and it grieved him at the Heart: *Mutato nomina tantum*; Change but that History (as Christ himself doth) into a Prophecy, and the same Sins are the Causes (but more redundant and dreadful in the Antitype) of the fall of this present evil Old World. As the days of *Noah* were, so likewise shall the coming of the Son of Man be, *Matth. 24. 37.* Our Saviour adds, that they knew nothing till the Flood came, *vers. 39.* Inadvertency was the Universal Flood-gate of all wickedness to that Old World, and is to this, That minded nothing, and therefore knew nothing; and this as much. The History of the first, we see, is not sealed; But, as it is a Prophecy of this second, it seems altogether sealed; insomuch that Sects, Saints, and Professors rather say, *We are Rich, and increased with Goods, and have need of nothing,* than believe that the Sins of the Old World

World are devolved, with advantage, upon themselves.

The History of Type-primitive, *Israels* flying from the Famine into the Wilderness, and into her place there prepared of God (literal Egypt) where she was fed and nourished, is not sealed, Gen. 46. 1. But the flight of the Gospel Church-Primitive from the face of the Serpent, into the Spiritual Wilderness, and into her place there prepared of God, Spiritual Egypt (the Papacy with her Sects) where she was fed and nourished for 1260 years, is prophetically held forth in the forefaid History. And this Prophecy in that History is or hath been long sealed, Rev. 12. 6, 14. Chap. 11. 8.

We find the same Prophecy, further cleared in another History, Exod. Chap. 14. Chap. 15. where the Jewish Church-Primitive fled from the face of Pharaoh and his Host, through the Sea into the Wilderness, where she was fed and nourished forty Years: Pharaoh and his Host fell in the Sea; and Moses and Israel sang a Song of Thankfulness to God, Exod. 15. The History is not sealed, but it shadowed forth prophetically, the Gospel Church-Primitive when she fled from the face of the Serpent, into the Spiritual Wilderness for 1260 Years; And then, or soon after, she (having gotten the victory over the Beast, and being returned out of the Wilderness) shall also sing a Song of Thankfulness and Deliverance (the Song of Moses and of the Lamb, saith the Text) Rev. 12. 6, 14. Chap. 13. 18. Chap. 14. 3. Chap. 15. 3. That History is not sealed, but this Prophecy therein is, or at least hath been, long sealed.

The History of the seven years Famine in Egypt and in all Nations (denoted by seven lean Beasts) is sufficiently legible; but those seven Beasts held forth prophetically the seven Heads of the secular Beast-Papal, Chap. 13. 1. And those seven Years of Famine prefigured the superlative scarcity of Faith and Good Manners in all Nations for a

above

above 1260 Years, whiles those seven Heads have pre-
 eminence: For, as *Pharaoh's Dream was doubled, so* ~~the~~
the certainty of it, so seven Years Prophetick (counting
thirty Days to each Month) are 1260 Days doubled
And sixty two Months Prophetick (the time of that Beasts
duration) are 1260 Years, Rev. 14. 5. Chap. 11. 2, 3,
 which time we find doubled in that Prophetick History,
 (*Gen. 41. 9*) to shew the certainty of it: So long it seems
 (for 1260 Years) should an excessive Famine of Equity
 in the actions of Men and Saints, Superabound in all Na-
 tions, and confident Ignorance, Avarice, and evil Man-
 ners, overspread the World: The History is not sealed,
 but (as that History is also a Prophecy) it is and hath
 been dangerously sealed.

The History of *Nebuchadnezzar's* being in the capacity
 of a Beast *till seven times pass over him*, is not sealed,
Dan. 4. Not that this whole Chapter intends no more,
 than to be the Narrative of a Man become a Beast in man-
 ners; for, *Nebuchadnezzar* was (before he fell in a Fi-
 gure) *that Tree, whose height reached unto Heaven, and the*
sight of it to the ends of the Earth. He was the Principal
 and most considerable Power Secular of the whole World,
 and of the true Church also, and seemed to prefigure *that*
Man-child who was to Rule all Nations with a Rod of Iron,
Rev. 12. 5. But he fell through Pride, and became as a
 Beast of the Field, and a Beasts heart was given unto him,
till seven times pass over him; then (for then and not be-
 fore, the Book began to be opened in a Figure) *he lifted*
up his Eyes to Heaven, and his Understanding returned,
 then he blessed, praised, and honoured the most High. There
 is nothing sealed or hard to be read in the History, but
 this History, holds forth Prophetically, and *Nebuchadnezzar*
 prefigured, the Powers Secular of the Primitive
 Church

Church chiefly from about 292 to 407; when she and they fell away from Faith and Manners, and fled into the Wilderness for 1260 Years; she and they had their Habitation, so long, with Beasts, and they ruled her with a Feral mind till seven times (the time aforesaid) past over them. For the seven lean Beasts in Egypt, prefigured the seven Heads of the Secular Beast Papal, whose last six Heads succeeded each more hungry, leaner, and worse than its Predecessor, and the seven times of *Nibuchadnezzar*, being in the capacity of a Beast adumbrate the same things with the same time of the duration of them; to wit, 1260 Years. For that time is shadowed forth by seven times, or seven years, in which the Prophetick time is repeated or doubled, to shew the certainty of it. *Dan.* 4. 16, 23. *Gen.* 41. 32.

The same time is, sometimes, held forth by seven half-times, or half-years, *Dan.* 12. 7. *Rev.* 12. 14. Sometimes by seven half-days, *Rev.* 11. 9, 11, for those three days and an half (being days Annual) are the same time, with a time, times and an half aforesaid. Sometimes its held forth by forty two Months, *Rev.* 11. 2. *Chap.* 13. 5. Sometimes by three Years and six Months, *James* 5. 17. *Luke* 4. 25. For three Years and six Months, or forty two Months (counting thirty days to each Month) are just 1260 days, which, in their Antitype, are so many Years.

The same time is sometimes held forth by 1260 Days expressly, as in *Rev.* 11. 3. *Chap.* 12. 6. Sometimes by seven Months, *1 Sam.* 6. 1. Sometimes by seven Days. Sometimes by seven Trumpets sounded by seven Priests for seven days together, and sometimes by seven Trumpets so sounded in one day, *Josb.* 6. 13, 14, 15. I might mention more, but these are sufficient; all which prefigured these 1260 Years, which were the principal time of the

Secular

Secular Beast Papal, being in the deplored state of a Beast. But after that time, that Beast shall begin to cease to be a Beast, and a Mans heart shall be again given unto him with greater Majesty and Glory than ever he had before: For, at the end of that time, he (as his Type did) shall begin to lift up his Eyes to Heaven, and his Understanding to return; his Beastial Nature shall pass away, and the splendor of his Secular Power shall be restored with far greater brightness to all after Ages, *Dan. 4. 34, 36.* Then may Men and Magistrates be rightly said to lift up their Eyes to Heaven, and to have their Understanding restored, when they begin to bend their Minds effectually to the practice of Right in a fourfold conformity. But they that, in Prayer, lift up their Eyes to Heaven, without due regard to do Right, pray not to God, but take his Name in vain.

His Counsellors and Lords sought unto that Prophetick restored King: but what right Counsel can come from his Antitype, whiles he retains the habit of a Beast: No Man needs to be curious in asking the Question, what wholesome Laws that Apostate King, so distracted, put in Execution? What discreet Counsels, grave Precepts and good Examples he gave unto his People, whiles the wild Asses were his Senators, and brute Beasts his Counsellors and Companions, *Dan. 5. 27.* He was free enough all that time, from all such Attainments: Much more must his Antitype (the Secular successive Heptarch of the Apostacy of Antichrist) be far from giving or receiving any right Counsel, and from all practice of Square Right: For, a Band of Iron and Brasse bound the stump of the Root of the Tree that shadowed this forth, *vers. 15, 23.* And was not a Band of Iron of sufficient strength to keep that Root from bearing Fruit, and from growing up? It need not be doubted: But a band of Brasse is added to denote a double

incapability in the Tree prefigured to send forth Branches, that it may bring forth good Fruit; and, so long as it sends forth evil Fruit, it remains as dead, or hewen down: But Sects, Saints, and Professors, that exist in the Root of this Antitype Tree, will, by no means, believe that its Root, and they themselves therein, are bound with a band of Iron and Brass, and thereby lie under a double incapability (of Inadvertency and Ignorance) that they cannot mind to learn to practise Right in a four-fold Conformity, or labour to know what that means. Its a Misery that never can be too much lamented, that the practice of Sects and Professors is, and that of Saints seems to be, a never ceasing gathering of mistaken wild Gourds for good Potherbs, and dead Works for good Fruits: For that Right, and those Works which they practice, and earnestly press upon others as true Obedience to God and Right to Men, are mistaken wild Grapes of Deceit, incongruous to God's Command and Gospel Rule, or are but half performances which God abhors. For this cause, strong Confidence in false Opinions and evil Manners, is almost all the Fruit they bring forth; and that the rather, because they mind not to seek to open the Seals of this Book, that they might come to the Word and to the Testimony, to try their Works; but they (like this wild *Caldean* Monarch) mind nothing, or next to nothing of those things that are of highest concern. But this Book, by degrees, shall be opened (though little appears from any Saints or Sects, that tends thereunto) and, by the same degrees, shall those bands of Iron and Brass be loosed: Then Saints, Sects, and the Nations of this World shall, in deed, lift up their Eyes to Heaven, and sober Understanding shall fill the Earth; and then shall this Antitype Tree grow up in short time, to a far greater

greater Height, Procreancy, Glory and Fertility, than ever it had before.

Lastly, The History of all the Plagues upon Egypt is easie and unsealed; But we find almost every one of those Plagues holding forth (as an actual Prophecy) the same Plagues in Spiritual senses, under the seven Trumpets and seven Vials, *Revel. Chap. 8. Chap. 9. Chap. 11. 18. Chap. 16. 2. to the end.*

We read of a Redemption in Egypt, and of a Plague (of the Redemption of the Church in a Prophetick Adumbration, and of the Plague of the death of the First-born) and both at the same time, *Exod. 11. 3, 6. Chap. 12. 12, 13, 29, 30, 31.* The History is not hard to read; but that History holds forth a double Prophecy, and that Redemption in a Figure, was an actual Prophecy of its Penultimate, and ultimate, or last Antitypes. And first,

It was an actual Prophecy of its Penultimate Antitype, or last Redemption but one; and so it shadowed forth that Redemption which Christ wrought by his Blood and Obedience, *Rev. 5. 6, 9.* But the Church and Saints fell away from Faith and Manners, and fled into the Wilderness for 1260 Years, *2 Thess. 2. 3. Rev. 12. 6, 14.* Then Christ's Redemption seemed to signifie little, or to be invalid at that time, especially towards the latter end of it; For, Saints, Sects, and Professors so live as if Christ never died, and such is their Obedience to God and Right to Men, as if they never had been Redeemed. Therefore, we find mention made of another Redemption after that (the last Antitype or Substance of that in Egypt) *Rev. 14. 3, 4.* which shall be of the Church and Saints Redeemed from the Earth, *Vers. 3.* And from among Men, to be the First-fruits unto God and to the Lamb, *Vers. 4.* That is, The virtue and power of Christ's Redemption (seeming to

to lie under restraint and in difuse all the foresaid time of the Witnesses Sackcloth-Prophecy, Chap. 11. 3.) shall be then put forth; then Life shall be found in Christ's Death, and Power, and Efficacy in his Redemption: For this last Redemption is, or rather shall be (in order to God's Glory) the supreme end of that Redemption, which Christ wrought upon Earth, the chief end of his Birth, Death, and Resurrection, and of the Scripture being given by Inspiration: And those 144000 Redeemed, shall be the First-fruits of that *Mystery of God finished, as he hath declared to his Servants the Prophets*, Chap. 10. 7. And, in respect, principally, to these supreme ends the whole Scripture may be said to be sealed, because the Inanimadvertency of Ages could not comprehend these things of the most necessary and highest Concern.

Redeemed from the Earth: That is, the Church and Saints shall be redeemed from dead Works, from Sloth, Avarice, Inadvertency, Ignorance, and evil Manners. For, They cannot be truly said to be visibly Redeemed, till the virtue of Christ's Redemption be wisely applied to them, and operate in them to the Manifestation of it: But, *in Solido*, w^o unto the impenitent World, when the Church and Saints shall be Redeemed from the Earth, and from among Men; for then its fall (like that of the Churches Adversaries in Egypt) shall come fast on, as we see in this 14th Chapter, *Vers.* 8, 10, 13, 14, to the end of the same Chapter, *Chap.* 16. 18. to the end. *Chap.* 21. 3. This (though I might give almost innumerable other Instances) may serve to shew, that the Historical part of Scripture is not sealed, but the Prophetical part therein is much sealed.

Secondly,

Secondly, Some Scriptures are more, and some less sealed: Most of the Scripture is either Moral or Prophetical, and both seem to be sealed in respect to their supreme ends: But which of the two (the Moral or Prophetical part of it) is most sealed?

I answer. If we leave it to Formalists (and Saints seldom recede in this much from their Opinions) to determine, we may (most probably) have an account by them, thus given; *The Prophetical Scriptures were (no doubt) written within the Book, and most sealed, because least needful (if at all useful) to be read or understood.* Thus they commonly blaspheme those fundamental Scriptures, in which the Promises, that are the grounds of Faith, are constantly found; and Faith is the root of Hope and Charity. But (say they) *the Moral part that directs to good Manners, might be writ on the backside of the Book, and be most easie to be read and understood, because its most useful and necessary to Salvation.* This is the account, in effect, they give. But here we must enquire, whether this determination of Formalists be true or false, and which of the two (the Prophetick or Moral part) is most sealed and hardest to be understood.

I answer. If we well consider both, we may find the Prophetick Scriptures, almost generally, less sealed, and more easie to be understood than the Moral Texts of Scripture are, which Formalists and Hypocrites cry up as most necessary to Salvation, plain and easie: Therefore, they begin (but in vain) with them (excluding the Prophetical) to open the Seals of this Book, and to understand the Scriptures, which is dreadfully preposterous to that end; for, Noah was a Prophet and a Preacher.

A Prophet, to shew to the World the penalties of her Impenitence.

A Preacher of Righteousness. 2 Pet. 2. 5. 2
 A Prophet, to forwarn the World.
 A Preacher of Righteousness, to fore-arm that World. We scarce need to enquire which of those two parts (the Prophetical part, or the Moral part) of his sacred Ministry was most easie to be learnt, or which of the two was most necessary to be first taught and understood: For *Noah* must needs shew to the World the dreadful peril of her persevering Impenitent: And this Prophetical part was so easie to be learnt, that (had *Noah* himself said nothing) those mighty preparations to build the Ark, and the Builders of it, had been as the loud sound of many Trumpets, to proclaim to the whole World the Prophetical part of his Ministry. But, they would not believe it, and could not therefore learn Righteousness by the Moral part of his Ministry, because Obedience is the fruit of Faith, and they believed not. We find therefore, not one Man in all the World (besides those of his own Family) that repented or learnt Righteousness: Both therefore (both the Prophetical and Moral part of *Noah's* Ministry) were sealed; but the Moral part of it was most sealed, because it could not be unsealed, but by the Prophetical part, which they believed not. Therefore, because they hated to hear his Prophetical Ministry (though some might be, like *Herod* to *John*, somewhat better disposed to little purpose) it was altogether impossible (though *Noah* himself was a Preacher of it for 120 years) for them to learn Righteousness; for, the duty of doing Right was more difficult in it self, but impossible to be done, when they had forsaken the foundation of it (his Prophetical Ministry) that held forth the Promises and Threatnings.

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The Promises; That, if they did repent, they should not be destroyed.

The Threatnings; That, if they did not repent, they should universally perish: This Ministry therefore was the means to work Faith, which is the foundation of all Moral Obedience, that makes it Genuine and Evangelical; But Faith, Hope, and Charity (the only three Fundamental, and Fruit-bearing Graces) are wrought (as the means under God) by the Prophetical Scriptures, wherein the Moral Scriptures (or those which Formalists falsely call, most Profitable and Plain) have little or no share: For a Man may read the Moral Scriptures, and the Historical, that are not also Prophetical, all the days of his Life, and never learn what Faith, Hope, and Charity mean. They therefore, that would open the Seals of this Book, or glorifie God, and profit Men by their good Conversations, must begin that Work (not excluding the Moral and Historical) in the Prophetical Scriptures, which are (for that end) usually less Sealed, and more easie to be understood, than the Moral Scriptures are, and therein Men and Saints seem to be universally mistaken. I shall only add, briefly, this example: All the chief Priests and Scribes could readily tell Herod (when he enquired of them) that Christ should be born in *Bethlehem*, because it is written by the Prophet, *And thou Bethlehem in the Land of Judea, art not the least among the Princes of Judah; for out of thee shall come a Governour, that shall rule my People Israel.* Mat. 2. 5, 6. Mich. 5. 2. This was a Prophecy which they all understood: I might give many Instances of the like easiness in other Prophecies: But our Saviour said unto them, *I will have Mercy and not Sacrifice; go learn what that meaneth.* Mat. 9. 13. *New Spoken thou* (might the Pharisees say) *plainly, and speakest no Parables*

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nor are these words any unprofitable and unintelligible Prophecy, but a plain and easie Moral Precept: We all understand what Mercy means, and are not now to learn this Lesson: But it was in them a signal and universal Mistake: For that Lesson was so sealed, that none of them could rightly understand it, or learn what it meant; and it remains still so firmly sealed, that Saints themselves cannot yet open the Seals of it, nor read it: For, by Mercy, in that Text, is meant all Righteousness to all Men (to a Man's self, and to all Church Societies, Sects, and Nations) but it principally intends (not that sleepy, spurious, or at best weak and imperfect practice of present, or former times, but) that true future quadriform Righteousness of Gospel Promise, which shall be the supreme end of Christ's Death, in order to God's Glory, and the good of Men.

There was no need that any Man should say to the Scribes and chief Priests, *Go, learn what that Prophecy in Micah meaneth*, for they all know what it meant, and could readily unfold it: But there is great need that God and Men say to all Saints and Professors, *Go, learn what the Moral Scriptures mean, and what their chief use and supreme end is*: For they have a depth in them which few Men can fathom, and are much more sealed than usually the Prophetical Scriptures are; he therefore that would reduce them into right action, must learn to perform what they hold forth in a fourfold Conformity grounded upon true Faith, and so their Fruits become Evangelical obedience to God, and right to Men: But the practice of Right in a fourfold Conformity, is, or at least hath been (notwithstanding the rash repugnances of perverse gain-sayers) as much sealed, even to Saints, as was *Samson's Riddle*. For,

Thirdly,

Thirdly, The whole Scripture may be said to be sealed, First, in respect to inadvertency almost universal in Men and Saints.

Secondly, In respect to the adequate and supreme end of it. And first,

Inadvertency (the most common Mark of the Beast) is the almost universal means that this Book remains sealed. *Noah* was a Preacher (but without profit to them) to the old World; and we read not of one Man in all the Universe (some few of his own Family only excepted) that repented. What was the reason of it? The Book was sealed in a Figure; not that there was any evident obfuscation upon, or great obscurity in, the sacred Oracles which God gave (by the Mouth of *Noah*) to the whole World, but their Minds were universally sealed through Sloth: *They knew nothing*; faith the Text, *Mar. 24. 39.* And no marvel, because they minded nothing of *Noah's* Admonitions, nor duly regarded what he said, or did.

The same inadvertency in her Daughter, seals this Book by little less than an universal unmindfulness. For the Book, of late, is perhaps open, in a great measure, to some (but very few) and the Prophecies therein are performed to the beginning of the seventh Trumpet and seventh Vial; and yet it remains still almost universally sealed with seven Seals (very few excepted) to the whole World. For, *De non apparentibus, & non existentibus, eadem ratio*; Things that appear not, and things that are not, are of like capacity: But when things most necessary and of highest concern, are sealed through sloth or unmindfulness, it manifests the most unexpressible Prophane-ness and Ignorance that Man can be capable of; nor does it signify any thing to the (so befotted) World, that

the Book is open to some few, but sealed with seven Seals to all the rest, as the old World (so, whom the Book, by a general unminfulness, was sealed in a Figure) was no better at all that it was open only to a very few; for that was the cause of their greater Condemnation: Therefore this way of the Book being sealed (whereby Sloth is added to brutish ignorance, and the cause of it) is the most desperate and dreadful of all Ways, whereby it is, or can be sealed: For, *This is Condemnation* (saith our Saviour) *that Light is come into the World, and Men love Darknes*. So it may be now said (which is the same) This is the Condemnation of this World, and will be the chief Cause of its speedy passing away, that the Book of holy Writ (having been sealed, for many Ages, with seven Seals) begins to be opened, and Men, almost universally, love to mind nothing. But,

Secondly, The whole Scripture is, or hath been, universally sealed in respect to its supreme end, And what is that?

Answer, *The whole Scripture is, given by Inspiration of God, and is profitable to Teach, to Convince, to Correct, and to instruct in Righteousness, that the Man of God may be absolute, being made perfect unto all good Works*; 2 Tim. 3. 16, 17. Good Works of Men, and Saints made perfect, are the supreme ends of the whole Scripture (in order to God's Glory) as these Texts expressly testify; But the profit of the whole Scripture to those ends aforesaid, must needs be small whilst the Book is sealed, and it seems rather to serve to make Schisms, to create Divisions, to multiply Sects, to frame Factions, and to form false Opinions, Mistakes, and evil Manners; for Saints, Sects, and Professors, do all this, and think they have good ground for it from the Scriptures, because they are sealed, and they

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see no better; but when their Seals shall be opened, all those dreadful evils shall soon vanish as Darkneſs, when the Light appears.

Good works of Men made perfect are the ſupreme ends, for which the whole Scripture was given by Inſpiration of God, in order to his Glory and the good of Men. The ſame account is given by our Bleſſed Saviour himſelf, *So let your Light ſhine before Men, that they (ſeeing your good Works) may Glorifie your Father which is in Heaven.* Mat. 5. 16. And is this all? (may Formaliſts and Hypocrites ſay?) and Saints are apt to ſay almoſt as much) then we know already the ſupreme end for which the whole Scripture was given by Inſpiration of God; we know that we muſt make our good Works ſhine before Men, that they may glorifie God. And how have their good Works (even of Saints) ſhone before Men, all the time of the Witneſſes Sackcloth Prophecy for 1260 Years? How do they ſhine at preſent? And what Glory have they brought to God, or Temporal Good to Men? I anſwer, They have ſhone, and do ſhine, *as the Sun when it was black as Sackcloth of Hair,* Rev. 6. 12. There was ſincerity in the good Works of Saints all that time, and ſtill is, but Men could ſcarce ſee them or it, they were ſo dark, and did not ſhine to bring any great Glory to God, or Temporal good to Men; becauſe they were and are ſo diſguiſed (like the Prophet) in contrary Habits, and ſo corrupt and mixt with evil Manners. But when this Book ſhall be opened, they ſhall ſhine and Men ſhall ſee them, and glorifie God. Then the whole Scripture ſhall be, much more effectually, profitable to teach, to convince, to correct, and to inſtruct in Righteouſneſs, and Men and Saints be made more perfect unto all good Works; and that's the ſupreme end of the whole Scripture.

ture in order to God's Glory. And what shall the good Works of Saints made perfect be? I answer, They shall be the practice of Right in a four-fold Conformity, grounded upon true Faith. What that Practice is, or rather shall be, I have shewn at large in my former Treatise, and it will further appear in this. And have not some Saints, *Script* or Professors, attained to this supreme end of the whole Scripture, or square practice of Right, in the time when this Book was universally sealed with seven Seals? *27* I answer, The Book was sealed in the Primitive Times, and sealed, or rather doubly sealed, in the time of the Papal Apostacy, whose principal time of continuance was to be 1260 Years, and that's the time of the Witnesses Sackcloth Prophecy, *Rev. 11. 2, 3. Chap. 12. 6. 14. Chap. 13. 5.* Wherefore, as the Prophets had leave of *Elisba* to seek for the Body of *Elijah*, give me leave to search first those 1260 Years (the principal time of the Papal Apostacy) to see if, possibly, any foot-steps of this practice of square Right (the supreme end in order to God's Glory, of the whole Scripture) may be found in all that time, or under that Dispensation; and, if we find none there, we shall search for it in the Primitive Times; and then proceed to shew further what it is, or what those good Works (which are the supreme end of the whole Scripture, and in respect to which principally it is sealed) are, or rather shall be. And first, *28* We find the State of the Papacy under the first six Trumpets, and first six Vials, standing; and, under the seventh Trumpet, and seventh Vial, falling. We must therefore see if we can find this supreme end of the whole Scripture held forth under the first six Trumpets, and first six Vials, and under the Witnesses Sackcloth Prophecy; for they all run parallel in 1260 Years. *29*

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Under the first, second, and third Trumpet and Vial, we find no mention at all of it; nor under the fourth Trumpet and fourth Vial, but that Men repented not to give glory to God, *Chap. 16. 9.* Not but that some true Repentance was wrought in Saints all that time, but it was so small, weak, undiscernable, and insignificant, that God was not much, if at all, glorified thereby: Therefore, to such Repentance (though some truth be in the performers of it) God gives not the name of Repentance, but saith expressly, *They repented not, &c.* And who were they that repented not to give Glory to God? They to whom the Witnesses were sent to prophesie for 1260 Years, repented not, in all that time to give Glory to God. And who were they to whom the Witnesses were sent? They were the Saints and Church fallen from Faith and Manners, * *2 Thess. 2. 3.* that is, * *Aff. mb.* to those, first and chiefly: For the Prophet was sent directly *Annot.* to Apostate Israel, fallen from Faith and Manners, *1 Kings 13. 1.* That Prophet, sent to *Beisbel*, and the other who dwelt there, prefigured the two Sackcloth-Witnesses sent to the Gospel Church and Saints (fallen as aforesaid) to prophesie 1260 Years, but it was without much success, *For they repented not all that time, to give Glory to God.*

God sent the Prophet (not to the dead Bones of Gog, but) to the dead and dry Bones *in the open Valley*, which represented the state of the whole House of Israel, and prefigured the whole House of Gospel-Israel, who (for 1260 Years, repented not to give Glory to God, *Ezek. 39. 15. Chap. 37. 11.*) For, it were a Master-piece of incredible absurdity, to say, That dead and dry Bones (without Flesh, or Sinews, or Skin, to cover them) repented vigorously, and glorified God by their good Works.

Go not (saith our Blessed Saviour) into the way of the Gentiles, and into the Cities of the Samaritans enter ye not: But go rather to the lost Sheep of the House of Israel, Mat. 10. 5, 6, 7. He sent his twelve Apostles (not to the Gentiles, but) to the lost Sheep of the House of Israel: And, I am not sent (saith he) but to the lost Sheep of the House of Israel, Chap. 15. 24. So the Gospel-Witnesses were sent of God (principally and in the first place) to the lost Sheep of Gospel-Israel (the Gospel-Church and her Saints) to prophesie in Sackcloth for 1260 Years: For, She and they (fallen from Faith and Manners, as aforesaid) were the prefigured lost Sheep all that time: That is, they were (and are not yet free from those dreadful Perils) in the lamentable state (to see to) of lost Sheep, subject to all sorts of Calamities, Conspiracies, and contrivances to subvert their Temporal and Spiritual well-beings, and (which is worse) they bring themselves into such great Tribulations by their rebellious disobedience, in not repenting to give glory to God, nor greatly minding to learn to know what that meaneth: For, all other sick, sleepy, barren, trivial (but somewhat true) Repentance (whereby they are scarcely, and with great difficulty, hazard, and uncertainty, saved) brings no Glory to God, but (by provoking his Wrath) the greatest Distresses and Plagues upon themselves, and upon all Men, that Men can be well capable of, as it's undeniably evident from the Plagues of the Wrath of God, poured forth under the first six Trumpets, and the first six Vials, and under the Witnesses Sackcloth-Prophecy for 1260 Years, Rev. 9. 20. Chap. 11. 3, 6. Chap. 15. 1, 8. Chap. 16. 2. And likewise from the Figures of them, 1 Kings 18. 2. Chap. 19. 10, 14. Psal. 95. 10, 11. Heb. 3. 17, 18. Thus it's evidently apparent, the Gospel-Witnesses were sent (chiefly, and in the

the first place, to the Gospel Revolted Church and Saints, to Prophecy 1260 Years, and it was the same Church and Saints that repented not, all that time, to give glory to God: Howbeit, the same Witnesses shall Prophesie (but not in Sackcloth) to the same Church and Saints in succeeding times, and thereby bring them to become the first Fruits redeemed from the Earth, Rev. 14. 3, 4. And then the fulness of the Gentiles (by means of their, but far more powerful, Ministry) shall come in (as a plentiful Harvest) following the First-fruits aforesaid, Ver. 6.

Chap. 11. 11, 13.

Under the fifth Trumpet, we find nothing concerning this square practice of Right, which shall be the supreme end of the whole Scripture, but under the fifth Vial, we read that *they repented not*, which is directly contrary to the practice of Right in a four-fold conformity.

Under the sixth Vial, nothing is said of it, but contrary thereto, it is said, at the end of the sixth Trumpet, *That the Men that were not killed, yet repented not of the works of their Hands, &c.* Nor of their Murder, Sorcery, Fornication, and Theft, Rev. 9. 20, 21. And here ends the 1260 Years of the Witnesses Sackcloth Prophecy, with the end of the first six Trumpets, and first six Vials, in all which time there is not the least mention of the supreme end of the Scripture appearing, or of this quadrate Right in Practice being known, or held forth: so long therefore the whole Scripture was sealed in respect to its supreme end: But in the days of the Voice of the seventh Angel, when he shall begin to sound, the Mystery of God shall be finished, Chap. 10. 7. Therefore the principal end of the Scripture must then (and not till then) appear, for the Mystery of God finished, shall be the supreme end thereof in order as aforesaid, and that practice of Right

in a four-fold Conformity, shall be the form and manifestation of it, without which the Supreme end of the Scripture cannot be, or appear. Thus we see the whole Scripture hath been sealed in respect to its principal end, for 1260 Years in the time of the Papal Apostacy standing, but it shall be, after that, opened, and the Supreme end thereof shall evidently appear. We shall now turn back to search the Seals in the Primitive Times, to see if we can find the chief end of the Scriptures manifested under them, from the Year 70, to 407. And first,

We find no Foot-steps of it under the first five Seals; but something like it under the sixth Seal seems to appear, where we find the Primitive Church's triumphant and thankful acknowledgment, in these words; *Now is come Salvation and Strength, and the Kingdom of our God, and the Power of his Christ*, Sec. Rev. 12. 10. This was under the sixth Seal in the Primitive Times, Chap. 6. 12. to the end. And what can be said more of the Antitype Mystery of God finished, which is the Supreme end of the whole Scripture in order to God's Glory? Wherefore, because many may mistake that Triumphant Church Primitive, Chap. 12. 10. Chap. 6. 17. for this Antitype (and by that prefigured) Mystery of God, in Chap. 10. 7, we shall see some Comparities and Disparities betwixt both. And first their Comparities.

They were 144000, or the Gospel Church Primitive, held forth under that number, that so triumphed, as afore said; Chap. 7. 4. Chap. 12. 10. And these (the Mystery of God finished) shall be 144000, or the Gospel Church held forth under that number also; Chap. 14. 1.

They were the Kingdom of God, and of his Christ, Chap. 12. 10. And these shall be the Kingdom of God, and of his Christ, Chap. 13. 13, 17.

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They were *Victors*, Chap. 12. 7, 11. And these shall be *Victors*, Chap. 15. 2. We come now to their *Dispensations*, and they are great and many. And first,

That 144000 in Chap. 7. were sealed with the Seal of the Living God; a Mark little, if at all, legible to Men; but known of God, Ver. 2, 3, 4. Tim. 2. 19. But,

This 144000, in the 14th Chapter, shall have the Name of God written in their Foreheads, a Mark more manifest, which both the Learned and Unlearned, may see and read, Ver. 1.

That 144000 was a Figure of the Mystery of God finished: This 144000 shall be the Antitype Mystery of God finished, and, by that, prefigured, Chap. 10. 7.

That Mystery of God got the Victory over the first Dragon, or Scarlet-coloured Beast, with ten Horns, Chap. 13. 3, 7, 8. Chap. 17. 3. This Mystery of God shall get the Victory over the Secular Beast Papal with ten Crowns, Chap. 13. 1. Chap. 15. 2.

That first 144000 was finished in a Figure about the Year 313, were sealed about the Year 400, and about seven Years after, fled into the Wilderness, for 1260 Years, Chap. 12. 6, 14. But this 144000 shall have the Name of God written in their Foreheads about 1260 Years after, Chap. 13. 18. Chap. 14. 1. For,

Literal Israel was sealed, in each family, by the Blood of a Lamb in a Figure, immediately before their ingress into the Wilderness, Exod. 12. 9, 22. So Primitive Gospel Israel (that first 144000, Chap. 7.) was also sealed (perhaps by their Families also) with the Seal of the Living God (the Blood of the Lamb in some greater efficacy perhaps at that time) immediately, or not long, before their ingress or flight into the Spiritual Wilderness, for 1260 Years, Rev. 7. 2, 3. Chap. 8. 5, 7. Chap. 12. 6, 14.

But these 144000 in the fourteenth Chapter, shall have the Name of God written in their Fore-heads, and be the Mystery of God finished, soon after their egress or coming out of the Wilderness, *chap. 10. 7. chap. 13. 18. chap. 14. 1. 2.* Therefore that first 144000 in *chap. 7.* was a transient Adumbration of this, and was in principal power but about sixteen years; but this Mystery of God (by those prefigured) shall remain for evermore, *Rev. 22. 5. 1/2. 66. 22.* It appears therefore plainly, from these many disparities, that that 144000 in *chap. 7.* sealed, were not this 144000 in *chap. 14.* conscript, or having the Name of God written in their Fore-heads; that is, they were not this promised and predicted Mystery of God finished, nor the supreme end of the Scripture in order to God's glory, but a shadow of it. Nor do we find under the seven Seals in the Primitive Times, nor under the first six Trumpets, and first six Vials, in the time of the Papacy, that square Righteousness, which shall render and denominate these future 144000 to be, that *Mystery of God finished, and the First-fruits redeemed from the Earth, chap. 14. 3. 4.* We shall therefore search the Apostles Times, to see if we can find there the principal end of the Scripture, and that Righteousness aforesaid, for they might have some glimmerings of it, though they did not perhaps attain to the true and clear knowledge of it. And

First, *But we look for new Heavens, and a new Earth, according to his Promise, wherein dwelleth Righteousness, 2 Pet. 3. 13.* If Peter knew what those new Heavens, and that new Earth were, and what that Righteousness in them was to be, why did he not preach both to the Primitive Churches? why did he look for them and it to come in future, according to his Promise, if that Promise of God was at that time, or had been before performed? Therefore this

this Righteousness of Gospel-Promise was not rightly understood, but much sealed, and hid from the Primitive Saints, and Apostles themselves.

Secondly; Christ taught his Disciples, and teacheth us to pray, saying, *Thy Kingdom come, thy Will be done in Earth, as it is in Heaven.* But the Will of God so done on Earth, is the Practice of that future quadrate Righteousness of Gospel-Promise, which only or principally is according to the Will of God, and well-pleasing to him; for all other Righteousness cannot but be faulty *before the Throne of God*, Rev. 14. 5. Not but that there will be Sins in Saints then, but Sins in subjection, or slain Sins; as the Ark, and *Dagon* (with his Head and Hands cut off) were in one Temple.

Thy Will be done in Earth, &c. This is a prophetick Prayer, which hath not been answered (that I find) in any Ages, nor shall be, until the Seals of this Book be opened: for until then the *Will of God cannot be done in Earth as it is in Heaven*, because Man's Direction so to do it (though not with like degrees of Perfection) can be found by no other means. Christ therefore had not (no doubt) taught his Disciples and us to pray, saying, *Thy Will be done in Earth, as it is in Heaven*, if it was then actually so done on Earth (by any but himself only) at that present time, or otherwise than by a prophetick Adumbration, or Figure. The supreme end therefore of the whole Scripture in order to God's Glory, or that Righteousness which shall denominate the *Mystery of God finished*, and be the means of Mens principal Concerns and Safeties, was much sealed, or did not clearly appear to the Apostles themselves. And therefore,

John wept much, Rev. 5. 4. And why did *John weep much*? Because he had much cause to weep, the Book was sealed.

sealed in respect to its supreme end, and that was cause sufficient to him of much weeping. Nothing can be more lamentable than the sealing of that Book, nor more blessed and full of joy, than that opened. For the sealing of it opens the Flood-gates of all Evils, Miseries, and Mischiefs:

Hoc solum omnigeni sors & origo mali.

It is the cause of an Inundation of all Evils to Princes, and to their People. They complain of Plots, and dreadful Designs to subvert their Estates, Lives, and Religion it self, as if the World were again (and so it is indeed) filled with Violence. Therefore they labour hard, (and so they do well) to prevent, every Man, his own utter Ruine: But it is (not much unlike the Egyptians striving against the Stream of the involving Waters) to very little purpose. *Hyas's* adverse Heads spring up faster than they can be cut off. Why then do they not seek to open the Seals of this Book, and their Work is done? The Wolf, the Lamb, and the Lion agreed well enough in one Ark, and shall agree (this Book being opened) to better purpose, *Isa. 65. 25.* *Satan* among the Prophets, prophesied with them, So Papists, Protestants, Sects, and Turks, (if that Work be once done) will agree to say and do the same things; Enmity and Hostility shall cease; and the destroying Angel shall stay his hand, as he did when he was seen in *Araunah's* Threshing-Floor, *2 Sam. 24. 17, 25.* Therefore,

Lastly; *The whole Creation* (saith the Apostle) *groaneth, and travaileth in pain; and not only they, but our selves also, which have the First-fruits, &c.* *Rom. 8. 22, 23.* And what moved even the Apostles themselves, and with them the whole Creation, to groan, and travail in pain?

pain? It was (saith the Text) *for the manifestation of the Sons of God*, vers. 19. And what is that? I answer, It is, or rather shall be, the Name of God written in their Fore-heads, *Rev. 14. 1.* For what more manifests a thing than the Forehead? and what so much manifests the Sons of God, as the Name of God written in their Fore-heads? And what is that Name? It's that Power of Godliness, or that Practice of Right, which shall be the supreme end of the whole Scripture, in order to God's Glory, and in respect to which principally it hath been long sealed. All that work not, at least, to that end aforesaid, are like Clocks, that go not, or go wrong. Wherefore, seeing that promised Righteousness in Practice, which shall be the Will of God done on Earth, (though not with equal degrees of perfection) as it is in Heaven, shall be (in order to God's Glory) the supreme end of the whole Scripture, and the most effectual means to Men of their entire Safeties, and highest Concerns, we shall (with some diligence) examine what those Works or that Practice of Right aforesaid (in respect to which principally the Book is sealed) are. And first, we must distinguish:

Evil Works are either visibly evil, or,

But seeming good.

Good Works are subordinate; or,

Supreme. And first,

Works visibly evil, are the Works of the Flesh, (*Gal. 5. 19.*) *Adultery, Fornication, Uncleanness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murthers, Drunkenness, Revellings, and such like.*

Such like are those Multitudes of Oaths, which make the Land mourn; and (the Cause of them) Atheism.

Witch-

